Magazine of Majlis Ansarullah UK

ANSARUDDIN

Nov-Dec 2006 | Vol.3 No.6 | Nabuwwat- Fatah 1385

Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

Contents

Editorial Board

Chief Editor:
Dr Shamim Ahmad

Editor English Section
Mr Ahad Bhunnoo

Editor Urdu Section
Mr Malik Mahmud Ahmad

In Charge of Translation
Mr M Zafar Mahmood

Manager
Mr Muhammad Ishaq Nasir

Published by:
Majlis Ansarullah UK
Baitul Futuh, 181 London Road,
Morden, Surrey, SM4 5PT
Tel: 020 8687 7810; Fax: 020 8687 7845

Editorial

Gambling - A Social and Moral Evil

The gambling business is spreading in Europe but is particularly being widely spread in UK. In the past, gambling was restricted to particular places and only a few were licensed to run such a business. Lately, however, this business is being encouraged under the auspices of the Ministry of Culture. The Culture Secretary has been endeavouring over the last few years to establish large casinos on the pattern of America and some other European countries, so that people could gamble on a vast scale. People who were aware of the evil consequences of gambling tried to resist such a move and apparently due to their pressure, permission was not given to build large casinos. But not for long.

Initially, only a few companies were given gambling licenses, and allowed to install slot machines at recreational places. This did not result in loss of large sums of money. About twenty years ago, lottery tickets were introduced, leading up to the launch of the National Lottery by the government. This is a multi-billion pounds business with punters being lured by the promise of becoming instant millionaires. Now this vice has been extended to the Internet, so that anyone anywhere can easily gamble to his heart's content. And the building of big casinos is now back on the agenda with the Ministry of Culture.

It is surprising that very few people realise that some politicians are determined to destroy morals in the name of culture. First of all, restrictions on drinking were lifted off and then illicit drugs like cannabis were declassified; now gambling has been made easily accessible to everybody, even in the privacy of their own homes. Sagacious people and those linked with law and order and the establishment of peace raised their concerns but there voice had no impact in the high ministerial chambers.

Addiction to gambling is on the increase and so are the serious consequences. An estimated 50 million people worldwide visit online gambling sites and they are predominantly young people. It is feared that as a consequence, this will become a planet of gamblers. Online gambling is a demon which has been released from the bottle and would be extremely difficult to put back in.

From an economics point of view, gambling is a vain pursuit. Wealth changes hands without providing any benefit to the nation. In the world of commerce and trade, the exchange of value provides benefit to the nation on the whole. In gambling on the other hand, the nation does not gain any benefit except for those who run the business. They are rarely seen going bust. The majority of the participants in gambling suffer at the expense of only a few, the rest face devastating consequences. Even if a gambler wins, he does so at the expense of hundreds of thousands of people who suffer utterly.

Gambling has devastating effects on common wisdom, morals and modesty, as gamblers do not hesitate to put things at stake which an ordinary person would never do. Even if a gambler wins, his instinct is to gamble away the winnings, without hesitating to waste it and neglecting to keep it safe. Not only do they lose money, they destroy their physical and psychological health, often accompanied by other vices, for example, indulging in consuming alcohol and smoking cigarettes. Interpersonal relations suffer horrible consequences. Depression is quite common among gamblers and about 20% of them commit suicide.

For these reasons, the Holy Qur'an advises people to avoid such evils. Allah says in Surah Al-Ma'idah:

"O ye who believe, liquor, gambling, idols and divining errors are but abominations and satanic devices. So turn wholly away from each one of them, that you may prosper. Satan desires only to create enmity and hatred between you by means of liquor and gambling and to keep you back from remembrance of Allah and from prayers. Will you then desist?" (5:91-92).

(continued on page 14)

Darsul Qur'an

Safeguarding oneself from the hell of this life and the hereafter

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا كَانَ غَراماً ۔اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَاماً

And who (the servants of Gracious God) say, "Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment. It is indeed evil as a place of rest and as an abode." (Al-Furqan, 25:66, 67)

One sign of the servants of Gracious God that has been described in these verses is that they continuously pray to God that their Lord may keep the torment of Hell away from them since its torment is a great calamity and as Hell is an evil place both as a temporary resting place or permanent place of abode.

Although, the Hell in the hereafter is meant here, but also in this life anything that causes a person grief and strife, endangers his life, property and honour and disgraces him in the eyes of his people and his country, is a kind of hell for him. The word hell can be applied to any object that a person may approach with great eagerness and desire but on reaching it find himself unnerved, his face contorted, leaving a bad taste in his mouth. That is to say, he is first attracted to evil ways but when he is confronted by the result of his actions, he realises his mistake.

Keeping these meanings in mind, the mark of *Ibaad-ur-Rehman* (the servants of Gracious God) described in these verses is that they continuously pray, "O, God, save us from all such acts that may disgrace us in this world or in the Hereafter; save us from the hell of poverty and destitution; save us from the hell of lack of knowledge and ignorance; save us from the hell of immorality and of debauchery; save us from the hell of worldliness and greed; save us from the hell of ruin of our future generations; save us from the hell of paganism and devilishness; save us from the hell of irreligiousness and *ibahat* (making the unlawful lawful); save us from the hell of remoteness from Thy love and approval; save us from the hell of hypocrisy and dishonesty; save us from the hell of wilfulness, falsehood, tyranny and oppression, since these evils, whether these arise temporarily or permanently, their presence is the cause of our destruction and infamy. We wish that these evils may never exist amongst us even temporarily let alone on permanently and that we may always remain on the Right Path."

In addition to this interpretation, a prayer to avoid the torment of Hell in the hereafter has been taught in these verses; it has been said that hell is indeed a very evil place, both as a temporary resting place or as a permanent abode. It is a very comprehensive prayer which beseeches that the servants of God should be spared from all the sufferings of this world and the hereafter. It is said that the mark of the chosen servants of God is that in spite of being successful in the world, the fear of national decline keeps them forever prostrated at the threshold of God, and they pray day and night, saying, "O, God, let no evil develop in us or in our future generations so that we can become the inheritors of Thy Paradise."

If Muslims had remembered this Quranic prayer at each occasion of their victory and at every success had sought the refuge of God against the dangers of their national decline, then God would have kept them permanently under His blessings and every step of theirs would have carried them forward to greater progress. Therefore, we should remember this prayer at all times, in all cases, so that we are saved by the grace of God from all types of torments of this world and the hereafter.

Dars-ul-Hadith

Supplications of the Holy Prophet, peace and blessings of Allah be on him

Hadhrat Ayesha relates that the Holy Prophet (pboh) would supplicate in these terms: Allah, I seek Thy protection from the trial and torment of the Fire and from the evils of wealth and privation (Abu Daud and Tirmidhi).

Ibn Abbas relates that the Holy Prophet (pboh) would supplicate: Allah, to Thee I submit, in Thee I believe, in Thee I put my trust, to Thee I turn, with Thy help I contend and from Thee I seek judgment. Then forgive me that which I have sent on and that which is to come and that which I did covertly and that which I did overtly. Thou dost advance one and Thou dost put one back. There is none worthy of worship save Thee. Some versions are: There is no strength to resist evil and no power to do good except through Allah (Bokhari and Muslim).

Shakil ibn Humaid relates that he asked the Holy Prophet (pboh) to teach him a supplication. He told him to supplicate: "O Allah, I seek Thy protection from the evils of my hearing, my sight, my tongue, my heart and of my passions" (Abu Daud and Tirmidhi).

Abu Umamah relates: "The Holy Prophet (pboh) made many supplications which we were not able to retain in our memories. So we said to him: 'Messenger of Allah, you make many supplications of which we do not remember any.' He said: 'Shall I tell you something which shall comprehend all of them? Supplicate: Allah, I beg of Thee the good of all that Thy Prophet Muhammad begged of Thee and seek Thy Protection against all the evil against which Thy Prophet Muhammad sought Thy protection. Thou art the One who is asked for help and it is for Thee to convey the guidance. There is no strength to resist evil nor power to do good except through Allah' " (Tirmidhi).

Ibn Mas'ud relates: "One of the supplications of the Holy Prophet (pboh) was: 'O Allah, I beg of Thee that which incites Thy mercy, Thy forgiveness and Thy security against every sin; (I beg of Thee) the treasures of every virtue, the achievement of Paradise and deliverance from the Fire' " (Hakim).

Anas relates that the Holy Prophet (pboh) said: Recite frequently: O Lord of glory and honour (Tirmidhi).

Shahr ibn Haushab relates: I asked Umm Salamah: Mother of the Faithful, what was the supplication most often made by the Holy Prophet (pboh) when he was in your house? She said: His supplication most often was: Controller of hearts, make firm my heart in Thy faith (Tirmidhi).

Abu Darda' relates that the Holy Prophet (pboh) said: One of the supplications of David was: Allah, I beg of Thee Thy love and the love of those who love Thee and such conduct as should lead me to Thy love. Allah, make Thy love dearer to me than my soul and my family, and dearer than cold water (Tirmidhi).

Hadhrat Ali relates that a slave who had settled the terms of his freedom with his master came to Ali and said: I am not able to discharge my instalments according to the agreement and I ask you to help me. Ali said to him: Shall I teach you a supplication which the Holy Prophet (pboh) taught me whereby Allah will discharge your obligation even if it were as heavy as a mountain. Supplicate: O Allah, make that which is permissible sufficient for me so as to make me independent of that which is forbidden and of Thy grace bestow upon me a sufficiency which would make me independent of all beside Thee (Tirmidhi).

Imran ibn Husain relates that the Holy Prophet (pboh) taught his father two phrases of supplication: Allah, reveal to me my guidance and protect me against the evil of my mind (Tirmidhi).

Hadhrat Abu Hurairah relates that the Holy Prophet (pboh) would supplicate: Allah, I seek Thy protection against hunger for it is a bad bed-fellow and I seek Thy protection against dishonesty for it is the worst inner disorder (Abu Daud).

Writings of the Promised Messiah (as)

The Status of the Promised Messiah and prophecy of supremacy

The question remains, who is the Imam of the age today who must, under Divine Command, be obeyed by all Muslims, the pious, the recipients of revelation and dreams. I have no hesitation in affirming that I am the Imam of the age. God Almighty has combined all the signs and the conditions of the Imam in my person and has caused me to appear at the beginning of the century.

It must be borne in mind that the expression *the Imam of the age* comprises prophets, messengers, muhaddaseen and reformers, all of them. Those who are not divinely appointed for the reform and guidance of mankind and are not invested with the requisite excellences, cannot be described as Imam of the age even if they are saints and abdal (*Zurooratul Imam*, p. 24).

In the beginning I believed that I stood no comparison with the Messiah, son of Mary. He was a Prophet and was a distinguished one from among those who were near to God. Whenever in my revelation something appeared to exalt me above him I interpreted it as partial exaltation. But later Divine revelation which descended upon me like plentiful rain did not permit me to continue to adhere to this belief, and **the title of Prophet was clearly bestowed upon me**, but with the proviso that I was a Prophet from one point of view and the follower of the Holy Prophet (pboh) from another point of view. … It is to be observed that Jesus, son of Mary, was the last Khalifa of Moses and I am the last Khalifa of the Holy Prophet (pboh), who is the best of the Messengers. Therefore God willed that I should not be deficient in any aspect compared with him (*Haqeeqatul Wahi*, p. 149).

Blessed is he who has recognised me. Of all the paths that lead to God I am the last, and of all His lights, I am the last light. Unfortunate is the one who departs from me, for without me all is darkness (*Kashti Nuh*, p. 77).

If you will adhere to truth and faith, angels will instruct you, heavenly comfort will descend upon you, you will be helped by the Holy Spirit, God will be with you at every step and no one will be able to overcome you. Await the grace of God steadfastly. Listen to abuse and keep silent. Endure being beaten and be steadfast. As far as possible do not resist evil so that you may be accounted acceptable in heaven. […]

Harken, all ye people. This is a prophecy of Him Who had created heaven and earth. He will spread this Community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and Movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the Judgment Day.

Remember, that no one will descend from heaven. All our opponents who are alive today will die and no will see Jesus son of Mary descending from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the next generation after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of the supremacy of the cross had passed away and the world had undergone great changes, yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief.

The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will then be only one religion that will prevail in the world and only one leader.

I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth (*Tazkaratush Shadatain*, pp. 64-65).

Differences between Ahmadis and non-Ahmadis

Khalid Saifullah Khan

Ahmadiyyat is not a new religion but a sect of Islam

Ahmadiyyat is not a new religion, but is a sect of Islam which was founded in 1889 by Hadhrat Mirza Ghulam Ahmad of Qadian, India (1835-1908). Basing his claim on Divine Revelation, he claimed to be the same Promised Messiah and Imam Al-Mahdi whose advent had been foretold by Hadhrat Muhammad Mustafa, peace and blessings of Allah be on him. The Ahmadiyya Movement is an embodiment of true Islam in its original and pristine form. It seeks to unite mankind with its Creator and to establish peace in the world. About 150 million people belonging to 180 countries have so far joined the fold of Ahmadiyyat, and the number is growing every day.

After his death in 1908, Hadhrat Ahmad, peace be upon him, was succeeded by his Caliphs. The title of the supreme head of the worldwide community is Khalifatul Masih i.e. 'Successor of the Promised Messiah'. He is elected by an electoral college comprising elders of the community serving at senior levels. But according to the Holy Qur'an it is Allah Himself Who appoints the Khalifa and His way is to make the hearts of the electors inclined towards that person whom He regards to be the best to undertake this onerous responsibility. The present Khalifa, who is fifth in succession, is Hadhrat Mirza Masroor Ahmad, who is a great grandson of Hadhrat Ahmad. He is presently based in London. The international administrative headquarters of the community is in Rabwah, Pakistan, while Qadian, India, from where the Movement was started, continues to be its eternal spiritual centre after Mecca and Medina.

Beliefs of Ahmadi Muslims

Hadhrat Mirza Ghulam Ahmad (as), Founder of the Ahmadiyya Movement in Islam declared his beliefs as under:

"We do believe that there is none worthy of worship except God Almighty and Sayyedna (our chief) Hadhrat Muhammad, the Chosen One, peace and blessings of Allah be upon him, is His Messenger and the Khatamul-Anbiya. We believe that angels are a reality, that Resurrection is a reality and that the Day of Judgement is a reality; that Heaven is a reality and so is Hell.

We do believe that whatever the Glorious and Majestic God has stated in the Holy Qur'an and whatever our Prophet, peace and blessings of Allah be upon him, has stated is all, according to the aforementioned statement, the truth. We do believe that the person who subtracts an iota from the Islamic law or adds to it as much, or lays the foundation in any manner for the rejection of Islamic injunction or attempts to declare unlawful what has been lawful in Islam, is an infidel and a renegade to Islam. We admonish our Jama'at that they must adhere tenaciously to the fundamental article of faith that: 'There is no God but Allah, Muhammad is His Messenger', *as long as they live and they should die holding fast to the same belief.*

Also, they must have firm faith in all the Messengers of Allah and Revealed Books which have been authenticated by the Holy Qur'an. They should abide strictly by the Holy Qur'anic injunctions. They should strictly observe Prayers and Fast, pay Zakat, and perform the Hajj. They should observe Islam by fully complying with all the injunctions, obligations and prohibitions pronounced by God and His Messenger.... We call to witness the heaven and the earth that this exactly is our faith." (Ayyamus-Sulh, p 323)

Major difference between Ahmadi and non-Ahmadi Muslims

The major difference between Ahmadis and non-Ahmadis is that Ahmadis have recognised Hadhrat Mirza Ghulam Ahmad, peace be upon him, to be the same Promised Messiah and Imam Mahdi, whose advent had been foretold by the Holy Prophet Muhammad (pboh), but the non-Ahmadis reject his claim. They are waiting for Jesus son of Mary, peace be upon him, to descend from heaven, where he was lifted bodily at the time of Crucifixion. In his second advent his mission would be to make Islam prevail over all other religions with the help of another divinely-raised Muslim Reformer, titled Imam Mahdi.

Ahmadis believe that according to the Holy Qur'an, Jesus died a natural death and so the prophecy of his second advent was to be fulfilled in the person of a follower of the Holy Prophet (pboh), who was to be raised in the spiritual likeness and power of Jesus. A similar event of second coming of a past Prophet has already taken place in the history of religion. The Jews of the time of Jesus were awaiting Prophet Elijah (Elias) to descend bodily from heaven as the precursor of the Messiah. But this did not happen as expected. So when Jesus made his claim, he was questioned about it. Jesus told them that Elijah had already come in the person of John the Baptist (Matthew, 17:10-13). The reply of Jesus clarified the point that the prophecy of second coming of a past prophet should not be taken literally. It is rather fulfilled in the person of another Reformer, who comes in former Prophet's spiritual likeness and power. Ahmadis believe that as John the Baptist came in the likeness of Elijah, Hadhrat Mirza Ghulam Ahmad came in the likeness of Jesus, peace be on all of them.

It also deserves to be mentioned that there is a Tradition of the Holy Prophet to the effect that Messiah and Mahdi are two titles of the same person. Accordingly, Ahmadis believe Hadhrat Ahmad to be the holder of both these titles, as claimed by him. On the other hand, non-Ahmadis are waiting for two different persons to appear at the same time – one would be called 'Jesus son of Mary, the Messiah' and the other would be called Imam Al-Mahdi.

Difference of interpretation of '*Khataman-Nabiyyin*'

Another important difference between Ahmadis and other Muslims is with regard to the interpretation and signification of the word '*Khataman-Nabiyyin'*, which is a unique epithet of the Holy Prophet (pboh) mentioned in the Holy Qur'an. Ahmadis and non-Ahmadis both believe the Holy Prophet (pboh) to be the "*Khataman-Nabiyyin*", but they differ in its interpretation.

This phrase literally means, 'Seal of the Prophets'. The holy founder of the Ahmadiyya Community explained the beliefs of Ahmadis while addressing his opponents:

"My belief that I hold in this life and with which by the grace of Allah, I shall pass on from this world, is that our lord and master, Muhammad Mustafa, peace and blessings of Allah be upon him, was 'Khataman-Nabiyyin' and the best of Messengers." (Izala Auham, p 137)

"... He was not the "Khatamul-Ambiya" in the sense that no blessing would henceforth accrue to anyone. He is "Khatamul-Ambiya" in the sense that no blessing can accrue to anyone without his seal, and as for his 'Ummah' (his followers) the door of converse with God the Almighty is open for them till the Day of Resurrection; it will never be closed. No other Prophet is the possessor of the 'Seal'; it is only he who possesses the 'Seal' which grants prophethood – of course that prophethood for which it is essential that one should be 'Ummati' too (i.e. from among the Muslim Ummah and a follower of the Holy Prophet)" (Haqeeqa-tul-Wahy p 27)

"I proclaim that the spiritual influence of the eternal Prophethood of the Holy Prophet, (pboh), has raised the Promised Messiah after the passage of thirteen centuries, from among his own Ummah, and with the impress of the same 'Seal' that had been granted to him." (Al-Hakam June 10, 1905)

"The only reason that I call myself a prophet is that I am honoured with the converse of God Almighty and that He speaks to me frequently and responds to me and discloses much of the unseen to me and communicates to me the mysteries of the future, such that are not disclosed to anyone unless he enjoys special nearness to God. It is on account of the multiplicity of these experiences that He has designated me a prophet." (Akhbar-e-Aam, 26th May 1908)

Different views held by major religions regarding the death of Jesus

Mystery surrounds the death of Jesus son of Mary and is a controversial issue between the followers of three major religions, Judaism, Christianity and Islam. Jews claim that he died an accursed death on cross and it being so he met the fate of impostor prophets and therefore, he was false in his claim as the awaited Messiah. Christians believe that Jesus himself accepted the accursed death on the cross, in order to atone for the sins of mankind and was later resurrected. Orthodox Muslims generally believe that at the time of Jesus' crucifixion, God made someone else to look like him, who was crucified instead. God saved Jesus by lifting him bodily to heaven, from where he will descend in latter days to spread Islam, as prophesied by the Holy Prophet, (pboh).

Inspired by God, Hadhrat Ahmad proved the death of Jesus from the Holy Qur'an, the traditions of the Holy Prophet (pboh), the Bible, ancient Hindu and Buddhist records, and old medical and historical books, etc. He wrote a book in 1899, titled, *"Jesus in India"*, the theme of which was the escape of Jesus from death on cross, in a condition of swoon, and after recovery from his wounds, his journey to India in search of the Lost Tribes of Israel.

The basic issue between Ahmadis and non-Ahmadis is, therefore, the natural death of Jesus. If Jesus is bodily alive on some planet of this physical universe – as non-Ahmadis believe - then naturally he should descend himself in fulfilment of the prophecy of the Holy Prophet (pboh). But if he has passed away like all other Prophets, then the claim of Hadhrat Ahmad, that God had raised him in the spiritual likeness of Jesus deserves to be considered seriously and accepted.

Continuity of Revelation

The present day non-Ahmadis believe that God no longer speaks to His servants and that revelation came to its end with the death of the Holy Prophet (pboh). On the contrary, Ahmadis believe that this is an eternal attribute of God, and therefore, even today He speaks to whom He pleases, as He did in the past. Of course, no new command can come because the Sharia has been perfected in the form of the Holy Qur'an. Hadhrat Ahmad claimed to be the recipient of sure and abundant converse of God which contained news of the future and the unseen, which have been fulfilled and continue to be fulfilled. God showed innumerable signs at his hands, the description of which is beyond the scope of this essay. He declared:

"The God Who has manifested Himself to all the Prophets and appeared to Moses on Mount Sinai and appeared to Jesus on Mount Sier and shone forth to Hadhrat Muhammad, the Chosen One, (pboh), on Mount Paran, the same Mighty and High God has manifested Himself to me. He has talked to me and said: I am the High Being to establish Whose worship all the Prophets were sent. I alone am the Creator and the Master and have no associate. I am not subject to birth or death" (Zameema Risala Jihad p 8; Essence of Islam, Vol I, p 26)

Jihad

Many non-Ahmadis believe that Jihad is a pillar of Islam and its purpose is to spread Islam by force. The more extremists from among them say that Jihad being obligatory on every Muslim, if a Muslim state fails to perform its duty, individuals or Jihadist groups should wage Jihad on their own. Hadhrat Ahmad removed all wrong notions about Jihad along with its ramifications and consequences. He explained that Jihad primarily means to strive and struggle against one's own evil desires. Permission to fight was given only in self-defence, against the combatants who initiated war to exterminate Islam and turned Muslims out of their homes. The purpose of Jihad was to defend the right to worship and the places of worship of not only the Muslims but of the followers of all other religions. Jihad is restricted by many delicate conditions and cannot be started if they do not exist. Moreover, Jihad can be declared only by head of a state and not by some individuals or groups on their own, as it creates nothing but chaos, disorder and lawlessness. Islam forbids any coercion in the matter of faith and so its spread was due to its inherent qualities and not by force. It is absolutely unlawful to kill or harm non-combatant innocent men women and children. Suicide is clearly forbidden in the Holy Qur'an and terrorism is strictly unlawful for any purpose whatsoever.

Punishment of apostasy and blasphemy

Those non-Ahmadis who entertain wrong concepts of Jihad also believe that if any Muslim renounces Islam he should be killed. The eminent Muslim jurist, Dr Abdur Rahman I. Doi writes in his book *'Shariah the Islamic Law'* at page 266: *"The punishment by death in the case of apostasy has been unanimously agreed upon by all the four schools of Islamic Jurisprudence."* On the other hand, all Muslim countries, except perhaps Saudi Arabia and Yemen, are signatories to the Universal Declaration of Human Rights, Article 18 of which provides the '*Right to freedom of thought, conscious and religion, including freedom to change his religion or belief*'. How can these non-Ahmadis reconcile their faith with this practice, particularly when the Holy Qur'an lays so much stress on thoroughly observing the compacts and vows. On the contrary, Ahmadis strongly believe, on the basis of their thorough and convincing arguments based on the Holy Qur'an and Sunnah that Islam does not prescribe any worldly punishment for apostasy, when it is not associated with armed rebellion against the State. Islam does not allow any compulsion in religion, neither to convert anyone to Islam, nor to persecute or punish any Muslim who renounces Islam.

Ahmadis are truly moderate and enlightened, and believe in equal freedom of religion to all

The aim of Ahmadis is to establish peace and harmony between different religions and nations, the first and foremost condition of which is absolute justice and equal freedom of religion to all. The motto of Ahmadis is: **Love for all, hatred for none**. Everybody deserves to be given equal right to peacefully profess, practice and propagate his faith. Obviously, if Muslims can preach their religion to non-Muslims and convert them to Islam, why should not the non-Muslims be given the same right, on the basis of justice and equality?

Founders of all revealed religions to be respected

Ahmadis believe that God sent His Prophets to all the nations and their number is not limited to those who have been mentioned by name in the Holy Qur'an. This being so, the founders of all the revealed religions, who received the acceptance of their respective peoples, should be regarded as Prophets, because according to the Holy Qur'an no impostor prophet can prosper. Both the Holy Qur'an and the Bible state that anyone who forges revelations and attributes them to God, will be killed, because he makes the claims of true Prophets doubtful. Ahmadis, therefore, believe that Krishna, Buddha, Zoroaster, Socrates and Confucius were all Prophets of God, despite having not been mentioned by name in the Holy Qur'an. The Holy Qur'an states in general that God sent His Warners and Guides to every people. Ahmadis believe that Hadhrat Guru Baba Nanak was a righteous servant of God and a Muslim saint, according to a vision of Hadhrat Ahmad. Later, he conducted a research and wrote a book to prove it, by quoting many historical evidences. It may be of interest to state that because of their love for all the Prophets and saints of God, such names are found among Ahmadis as Daniaal (Daniel), Krishn, Zartasht (Zoroaster), and Malik Ram etc. Non-Ahmadis regard only such founders of religions as Prophets who are mentioned in the Holy Qur'an by name.

No religion can claim monopoly of truth and salvation because God sent His Guides to all the peoples

Ahmadis believe that no religion should claim monopoly of truth as all religions being originally from God, their Scriptures still contain some light and guidance, even though they may have suffered changes and interpolations with passage of time. Similarly no religion can claim monopoly of salvation. It is not true that every Muslim will go to Paradise and every non-Muslim will go to Hell. None can hold back the hand of God if He desires to show His mercy to anyone. The Holy Qur'an grants assurance to followers of all religions that provided they do not genuinely fail to recognise the light of a new religion and stick honestly and truly to the values of their ancestral religion, they have nothing to fear from God and will not be denied salvation.(5:70 & 7:160)

Many Muslims believe that Islam has monopoly of truth and Muslims have monopoly over salvation.

Obedience to non-Muslim authority

Ahmadis are supposed to be law-abiding and loyal citizens of their respective countries of residence as an article of faith, because Islam teaches its followers to obey Allah, obey His Messenger and those in authority, and to faithfully keep their promises, obligations and pledges. The Holy Prophet (pboh) called the love of one's country as part of faith. Many non-Ahmadis believe that Muslims are not obliged to obey a ruler who is not from amongst the Muslims.

Islamic laws cannot be imposed on non-Muslims

Ahmadis are of the view that Islamic laws cannot be imposed on non-Muslim subjects, otherwise the same right would have to be given to non-Muslim States vis-a-vis their Muslim subjects. Some non-Ahmadis keep on demanding imposition of Islamic Sharia laws on both the Muslims and non-Muslims alike. This is clearly contrary to the practice of Holy Prophet (pboh). In Medina a contract was concluded with the Jews and their allies which granted equal right of freedom of religion to all, describing them collectively as one 'Ummah' or nation. Islamic laws were not to be imposed on them. The cases of non-Muslims were decided either according to their own religious laws or the prevailing custom.

Ahmadis enjoy the blessings of Khilafat, which non-Ahmadis are deprived of

Ahmadis believe that the promise contained in the Holy Qur'an and Hadith regarding the reappearance of 'Khilafat' among Muslims has been fulfilled in the persons of the 'Khulafa' of the Promised Messiah, whereas the non-Ahmadis are deprived of this favour of God.

Difference of opinion about the role of a Khalifa

Another difference between Ahmadis and non-Ahmadis is about separation of religion and state. Most non-Ahmadis believe that a Khalifa must be the spiritual head of the Muslim Ummah as well as the head of the Islamic State, with the ultimate goal of merging all Muslim States under the rule of the Khalifa. Ahmadis however hold the opinion that Islam does not require that the political and religious authority both must be combined in the person of the Khalifa. Indeed in certain situations Islam desires its followers to give allegiance to separate religious and temporal authorities, and there is no conflict of loyalties.

For instance, the Holy Prophet (pboh) advised many of his companions to migrate to a Christian country to seek protection against the religious persecution of the Quraish. The Companions of the Holy Prophet (pboh) obeyed the Christian government faithfully and lived there as law-abiding citizens. However, in religious matters they continued to obey the Holy Prophet (pboh) as before. Similarly during the first four caliphates of the Holy Prophet (pboh), Islam had been accepted by many persons living in non-Muslim countries. They all followed the secular laws of their respective countries, though in religious matters they obeyed the Khalifa of the time. It is, therefore, quite lawful to keep religion separate from State, otherwise all Muslims living in non-Muslim countries would have to migrate to Muslim countries, which is impossible.

Thus it is perfectly right to give allegiance to two separate religious and political authorities and so to keep religion separate from State. This being so, the Khalifa of the Ahmadis will primarily be the spiritual head of the worldwide community and will not interfere in the affairs of different States, even though the majority of their population might happen to be Ahmadis. He will thus avoid making himself a party in the politics of those countries.

Numerous miscellaneous reformations introduced by Ahmadiyyat

Numerous reformations were brought about by Hadhrat Ahmad, but cannot be stated here due to constraint of time and space. They pertain to removing the misconceptions that prevailed among Muslims. For example, it is wrong to assign the attributes of God to Prophets or saints like raising the dead to life or the original creation of anything. Many non-Ahmadis prostrate at the graves of saints, pray to them as if they were present like God and were listening to their invocations. Offerings are made at their graves, flowers and shrouds are placed over them etc. Many polytheistic and idolatrous rites and rituals have been adopted by a large section of Muslims, which are against the Holy Qur'an and the practice of the Holy Prophet (pboh).

There is a long list of such evil innovations, which are all strongly rejected by the Ahmadis. Similarly, many evil and immodest customs concerning births, marriages, etc, have found their way in the lives of many Muslims which are strongly disapproved by Ahmadis.

The Promised Messiah rejected the theory of '*Naasikh wa Mansookh*', which means that some verses of the Holy Qur'an have been abrogated by some other verses, because of their apparent inconsistency. He not only explained all such verses, but he also proved that there is no contradiction in the words of God. Hadhrat Ahmad said that there could be no inconsistencies between the Holy Qur'an and science because the Holy Qur'an is the word of God and science or laws of nature are the work of God. He said that according to the Holy Qur'an, angels are made to do what they are commanded to do and so 'Iblis' could not be one of the angels.

The Arsh (Throne of God) is not a physical created thing. It is used in the Holy Qur'an in the sense of Greatness, Majesty and God's Attributes of Transcendence, as distinct from attributes of similitude. Similarly life after death, despite being much more real than this life, is not physical but spiritual. Heaven is eternal but Hell is not eternal as some non-Ahmadis believe. Hell is like a hospital for the spiritually sick or a place where the sinful will be reformed and a day would come when the all-pervading mercy of God would encompass the Hell too.

He also removed some misconceptions concerning predestination, Jinns, 'Miraaj' (The Ascension), acceptance of prayers, offering prayers in one's own language and miracles etc. He proved Arabic to be the mother of all languages and clarified many issues of Islamic jurisprudence etc. In fact Hadhrat Ahmad acted as a Judge from God to decide upon the religious differences and removed the misconceptions prevailing both among Muslims and non-Muslims, which are too numerous to be covered in this essay

(continued on page 14)

Brief Glimpses into the Lives of some of the Companions of the Promised Messiah

Part II

Akhlaq Ahmad Anjum Sahib

(Translated into English by Malik Hameed Uddin Nasir)

Hadhrat Maulvi Sher Ali Sahib

Hadhrat Maulvi Sher Ali Sahib was a gem among the disciples of the Promised Messiah. He took the oath of allegiance in person at the hands of the Promised Messiah in 1897. He was a simple minded and a selfless person. Because of his simple disposition and pious nature, the Promised Messiah liked him very much. In his younger years he was quite a lean person but due to Promised Messiah's constant attention and prayers he soon started to enjoy a healthier life and was able to serve the cause of Islam for a long time.

On one occasion when he was relaxing in the mosque, the Promised Messiah held him by his arm and said affectionately: *"I am looking forward to the day when Sher Ali's arm would double up in its girth"*. Then The Promised Messiah urged him to drink more milk everyday. Maulvi Sher Ali Sahib took his advice very seriously and started drinking milk regularly in huge quantities. Hadhrat Maulvi Sher Ali Sahib was very passionate about the Promised Messiah and had extreme reverence for him.

Hadhrat Allama Hafiz Mukhtar Ahmad Shah of Shah Jahanpur narrates that once Hadhrat Maulvi Sher Ali Sahib came a little late and had to sit at the rear of the gathering where the audience would leave their shoes. Hadhrat Maulvi Sher Ali Sahib happened to find the Promised Messiah's shoes. He picked them up affectionately and started to wipe them with his turban cloth. What a display of extreme devotion and reverence!

At the completion of his education, he was offered a highly paid job but he declined the offer and chose to devote his life for the service of Islam under the guidance of the Promised Messiah. He was so humble and selfless that on many occasions he would be content to sit at the rear of the audience where usually people leave their shoes. Most often than not, he would be the first to say Assalamo Alaikum if you met him in the street.

He would show kindness and respect even to his juniors. Whenever somebody requested to pray for him, he would readily agree. One of his greatest literary works is the English rendering of the Holy Qur'an. Scholars agree that this English translation is one of the best so far.

One salient feature of his life was his endeavours to attain the pleasure and proximity of God. He spent most of his time finding ways to purify his own self and pondering over the esoteric like a true Sufi. He would pray and worship with a gusto. Hadhrat Maulvi Rajeki Sahib narrates:

"Once Maulvi Sher Ali Sahib and I had to share a room in someone's house. Early morning when I woke up, I found Hadhrat Maulvi Sher Ali Sahib near my bed waiting on me with a jug of water in his hand. I felt embarrassed and said to Hadhrat Maulvi Sahib that he should not have troubled himself. He simply said that he thought it would be nice for me to find water ready for my ablution. When I returned back from the bathroom, I again found him waiting for me with another jug of water."

Mian Abdul Mannan Umar narrates that once he stayed over for a few days at Maulvi Sher Ali Sahib's place and had to share a room with Hadhrat Maulvi Sher Ali Sahib.

"It was a chilly winter night. When I took to the bed, Hadhrat Maulvi Sahib put an extra blanket over me saying it is extremely cold tonight and you would need this. I felt that he needed the blanket more than me. I insisted that he should rather use the blanket but he would not agree. I waited till he fell asleep and I gently covered him with the blanket and returned to my bed and went to sleep. Later, when I woke up, I found myself covered with the same blanket again."

All these worthy and fine manners were the result of extreme obedience and strict adherence to the teachings of the Promised Messiah which he exemplified by his own practices, like offering his bed to the guests and himself sleeping on the ground without a bed, offering his own quilt to save others

from the cold at night and suffer the discomforts himself instead. The Promised Messiah would often bring a glass of milk to the guest before their bedtime lest they are in the habit of drinking milk at night before going to bed.

Hadhrat Hafiz Mueen-Ud -Din

One day the Promised Messiah suggested to Hafiz Sahib to move down to Qadian and put up his residence there. Presuming the Promised Messiah to be a rich person, Hadhrat Hafiz Sahib assumed that he had meant to keep him in his employ. Hadhrat Hafiz Sahib pointed out to the Promised Messiah that there was not much he would able to do for him. He was told that he did not expect much from him except to memorise Holy Qur'an and join him in his daily prayers. Consequently, at times the Promised Messiah would lead the prayer and Hadhrat Hafiz Sahib would follow him and vice versa. This saintly soul chose to live in the holy proximity of the Promised Messiah and would pray till late into the night so much so that his legs and feet would become swollen from over exertion. He lived in austerity and sometimes he would not be able to buy food for himself but still he would not let anybody know of his plight. The Promised Messiah urged his followers to donate a part of their income for the propagation of Islam, Hadhrat Hafiz Sahib took it upon himself to donate money regularly for this purpose and would scribble down the amount in the notebook which he kept specifically for this end. Sometimes the Promised Messiah would tell him to keep back some money for his own self, but Hadhrat Hafiz Sahib would always say he had no use for that money and that it would be there if he spent it for the propagation of Islam.

Hadhrat Sheikh Yaqoob Ali Sahib Irfani narrates: *"One winter night it was raining and streets were all muddy. After Isha prayer I heard the footsteps of someone. I called out to know who it was. "It is me, Hafiz Mueen", back came the reply. "It rained heavily today and I know that a bitch has some newborn puppies so I have brought some food for them", he added."*

Hadhrat Munshi Aroorey Khan Sahib

Hadhrat Munshi Aroorey Khan Sahib, through the blessings of the Promised Messiah, rose from a mere draftsman to the rank of Revenue Collector and Administrator of his area. He willingly chose to live in a small room though he once held a high office in the state.

The Promised Messiah lauded his loyalty and sincerity as follows: *"Munshi Sahib has got a heart that is worth its weight in gold. His devotion and sincerity towards me is fathomless. He is a genuine seeker of the Truth. He is always on the look-out to grab any opportunity to render some kind of service to me. I rightly presume that he holds great admiration for me that almost borders worship. Most probably nothing pleases him more than to serve me and sacrifice for me with every faculty of his being, rather more than his capacities. He is a simple and straightforward person with a brave heart. May Allah reward him amply for his efforts".* (Azala-e-Auhaam; Vol 2, Page: 532)

Hadhrat Mirza Bashiruddin Mahmood Ahmad, the Second Khalifa of the Promised Messiah narrates: *"After the demise of the Promised Messiah, I heard a knock on my door. I came out and found Munshi Aroorey Khan Sahib standing there. As soon as he saw me, he started crying uncontrollably. I became worried and asked him what the matter was. He replied that during the lifetime of the Promised Messiah he had a meagre salary and he could only look on with envy when richer devotees would bring valuable gifts to the Promised Messiah. He always wished if he could present a gold coin to the Promised Messiah, but he was never able to afford it. He started to save up money. Over the time, he was able to save enough money to buy a gold coin but then he thought to himself that one coin was not enough and he started to save some more money. He had not quite saved enough to buy another coin when the Promised Messiah passed away. Would you please pass this gold coin to the wife of late Promised Messiah so as to make my conscience at peace"?*

Hadhrat Shahzadah Abdul Lateef Sahib

He was one of those pious souls who are blessed with pure heart and who have the courage to lay down their lives for their faith without flinching. He was even offered many a temporal gains if only he renounced his newfound faith. But he stood steadfast and preferred to remain faithful to the Almighty rather than his life. It was the piety of the Promised Messiah, which led Hadhrat Shahzadeh Sahib to attain perpetual life in the Hereafter and the ultimate proximity to God Almighty. His supreme sacrifice would live forever in the history of Ahmadiyyat and the future generations will feel proud of his sacrifice.

Shahzada Abdul Lateef Sahib was a scholar of very high standing and a practicing one. He was highly venerated and had a great respect in the society. He was quite hospitable and very often experienced dreams and visions, which would invariably come true. The king of Afghanistan held him in great esteem. He came to know about the Promised Messiah in Kabul through Pir Chunn Shah. He embarked on his journey with the intent of performing Hajj. When he reached Lahore, he changed his mind due to some draconian restrictions placed on performing Hajj. From Lahore, he came to Qadian for his auspicious meeting with the Promised Messiah, trekking on foot from Batala to Qadian, a distance of about 20 km. He met the Promised Messiah for the first time after the Zohar prayer. He would accompany the Promised Messiah in his daily promenade. He was soon enamoured by the persona and the saintliness of the Promised Messiah. Soon the intense fire of his spiritual leader started to consume his heart. One of his students, Hadhrat Buzurg Sahib remembers that when Shahzadeh Sahib was in the audience with the Promised Messiah, a strange change would descend on him. Occasionally he would massage the promised Messiah's feet out of his love and respect for him.

The following two incidents describe amply his love and respect of the Promised Messiah.

Hadhrat Sahibzadeh Sahib always accompanied the Promised Messiah on his daily walk. On his return from the walk, he would linger on a considerable time to dust off his clothes. When once asked about this delay, he replied, he waits to make sure that he dusts off his clothes after the Promised Messiah had done so thus not to show disrespect to him.

Once when the Promised Messiah was walking back from his daily walk, Hadhrat Sahibzadeh Sahib turned to one of his company and said just now a hourie (a nymph from paradise) approached me and urged me to look at her but I said I am in the company of the Promised Messiah and I declined her offer.

After staying in the company of the Promised Messiah Sahibzadeh Sahib decided to return back home. The Promised Messiah, on his departure, along with some of his companions accompanied Shahzadeh Sahib to a considerable distance. When departing, he threw himself onto the feet of the Promised Messiah and holding them with his both hands, beseeched him to pray for him. The Promised Messiah lifted him with great affection and kindness and consoled him with words of solace.

On his return to Syed Gah (the town of his abode) he was martyred. Despite repeated warnings, admonitions and threats of dire consequences unless he renounced his newfound faith and disown the Promised Messiah, Sahibzadeh Sahib's rock-strong faith never succumbed to their temptations and threats and he remained steadfast, and thus showed unparalleled courage displayed only by Muslims of earlier days.

The Promised Messiah in one of his of Persian poems lauded his loyalty and sincerity by saying,: *"Behold this pure soul who sacrificed his life for his belief and remained loyal till his last breath. He now lies buried under the stones. That courageous and godly person proved his mettle and gave up his dear life for the sake of his beloved God and his faith."* (Durr-e-Sameen; Persian section)

The Promised Messiah adds: *"Martyrdom of this kind is unprecedented in the last 1300 years. It is not easy to sacrifice even if you are struggling to make both ends meet but to give up you life when you have wealth, respect, high station in the society and have every conceivable worldly comfort at one's feet. If only he would have consented to the wishes of the Emir, he could have regained his esteem and position in the society. But he spurned all the temporal offers and risked his family's well-being and his faith never wavered. In fact, he displayed such an unwavering faith in his beliefs that should be emulated by all the Ahmadi Muslims. I advise all Ahmadi Muslims to read this book (Tadhkiratus Shahadatain) over and over again and ponder over it and pray that one should reach this state in his faith. The martyrdom of Shahzadeh Sahib is an ideal example of steadfastness and perseverance in the face of all persecutions. How he gave preference to his beliefs and faith even over his family and worldly status. For others he may be dead but he lives in the eyes of God .The comforts and the status of this world could not weaken his faith.*

One might think that he is no more and dead but believe you me he lives on forever through his sacrifice. Though he did not have much longer time to stay in my company but even in that short period of time he made enormous spiritual progress. Despite various temptations of higher ranks promised to him if only he would relinquish his faith, he never succumbed to these offers and kept his covenant to God Almighty in giving preference to the faith over everything else." (Malfoozat Vol VI; Page:255-256)

It is a fact that God blessed the Promised Messiah with hundreds of such followers whose sole purpose of their lives was to seek pleasure and proximity of God. They were God-loving, meek and humble people and loved their fellow-beings and lived self-effacing lives.

When these pious souls prostrated in their prayers their hearts would mellow and they would be overpowered by the fear of God and they would drench the places of worship with their tears. May that we transform our souls and may God infuse our souls with similar sense of sacrifice! May we become eager to emulate their readiness to sacrifice their health and wealth in the way of God so that we may deserve to be the recipients of the blessings of prayers of the Promised Messiah.

May Almighty Allah cause our hearts to be laden with sweet fruits of pious deeds and purge our hearts and minds of any weakness and indolence May Allah instil in our hearts His magnificence to the extent that our souls may become one with Him. Amen.

Differences between Ahmadis and non-Ahmadis

(continued from page 10)

In short, Ahmadiyyat is a reformatory Movement in Islam and has brought about tremendous change in the moral and spiritual condition of its adherents, which in itself is a proof of its truth. They have become more beneficent towards their fellow-beings and have developed a personal relationship with their Creator. Ahmadis have a true and sincere faith in a Living God who listens to their entreaties and responds to them through dreams, and even some are blessed with visions and revelations – the chief recipient being the Khulafa of the Promised Messiah.

They believe in a Living Book – the Holy Qur'an – which like a tree bears fruits in all season, perpetually, according to the needs of the time. The interpretation of its verses is not restricted to what had been done by the past scholars. Ahmadis believe in the living influence of the Holy Prophet Muhammad, (pboh). His spiritual power and influence to purify his followers works even today as it did during his worldly life. His true servants can achieve all the spiritual ranks which were ever attained by men before him.

Ahmadiyyat in Islam addresses the modern man

It offers solutions to the contemporary issues faced by human being in a most reasonable, acceptable and peaceful manner. It alone has the power to face challenges of the ever-changing world. Non-Ahmadi Muslims, on the contrary, keep sticking to the interpretations of the Holy Qur'an and Islam, many of which had been done by pseudo-scholars of medieval ages, who served the interests of their masters who had politicised Islam.

Ahmadiyyat in Islam is a message of hope in a physically, morally and spiritually troubled world of today. The Promised Messiah, (as), made numerous prophecies concerning the rise of his movement. During the early days of his claim, he announced:

"The time is coming and is near when God will spread far and wide the acceptance of this Movement. It will spread in the East and the West and the North and the South and Islam will become synonymous with this Movement. This is not said by any man. This is the revelation from God for Whom nothing is impossible." (Tohfa Golarviah p 90).

EDITORIAL *(continued from page 2)*

A large number of people in UK are addicted to gambling and suffer from different social difficulties. Many organisations are concerned with the welfare and treatment of such addicts, which is a very difficult task. Yet, very few people realise that 1,500 years ago, those who were addicted to drinks and gambling gave up all such vain pursuits with on one call of their Master, the Holy Prophet Muhammad (pboh). This was an unparalleled miracle of his great power to purify people of their evils.

Apart from Islam, no other religion mentions such evils nor advises how to get rid of them. This is a distinctive feature of Islam, that not only does it point out the evils but also prescribes their treatment. It is very sad that Muslims have forgotten the wise teachings of the Holy Qur'an and many indulge in gambling. Some of them turn towards their religious leaders and so called saints to seek their guidance for picking lottery numbers and even request for prayers to win. In their height of ignorance, they expect to do so. May Allah have mercy on Muslims and grant them some wisdom. Ameen.

Healthy Living

Part IV

Dr Lafif A. Qureshi FRCP (Edin)

- **Food that is forbidden:**

There is also detailed guidance on the food that is forbidden for human consumption. This is contained in the following verse:

'Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an alter.' (Al-Ma'idah, 5:4)

These are very detailed instructions and there is a very sound and scientific basis for each. Eating the flesh of dead, strangled or injured animals can cause many serious diseases in the human beings and they are all forbidden. Similarly blood, which becomes a good culture medium for the growth of all types of germs once outside the circulation of the body of the animal, is forbidden. Meat of swine with modern research is discovered to cause many illnesses in human beings if the flesh is consumed improperly cooked. This is also forbidden. So this appears to be an amazing piece of hygienic advice given more than fourteen centuries ago when science of hygiene was not even born.

There is however, another angle to the Qur'anic teachings that is not described in any textbook of medicine or hygiene. As mentioned earlier the close relationship between the human body and the soul is the basis of the advice in the Divine Scriptures. Every action of the body has an effect on the soul and vice versa. In this verse this relationship is explained in relation to the consumption of food. The purpose of eating is not only to keep healthy and well but also to become grateful to the Provider of these bounties to the human beings. Hence animals that are also the creation of the same Lord have to be treated properly and slaughtered in the most painless and humane way. False deities are also rejected at the same time. Food has an obvious effect on the body and this is reciprocated on the soul. This is a deep concept that becomes clear with careful consideration. The following verse highlights this point further.

'And eat not of that on which the name of Allah has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods with God.'(Al-An'am, 6:122)

An exemption is, however, granted in situation of extreme compulsion or dire emergencies when some of the forbidden articles may be consumed. These are quoted as follows:

'He has only made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allah has been invoked. But who is driven by extreme compulsion without relish or intent to transgress, then surely, Allah is Most Forgiving, Merciful.' (Al-Nahl, 16:116)

That all these instructions are based on Divine guidance and not due to the personal like or dislike of the Holy Prophet (pbuh) is evident from the following quotation:

'Say, I find not in what has been revealed to me aught forbidden to an eater who wishes to it, except it be that which dies of itself, or blood poured forth, or the flesh of swine – for all that is unclean – or what is profane, on which is invoked the name of other than Allah. But whoso is driven by necessity, being neither disobedient nor exceeding the limit, then surely thy Lord is Most Forgiving, Merciful.' (Al-An'am 6:146)

Another verse that refers to honey in an incident that happened in Medina makes this point even clearer.

'O Prophet! Why dost thou forbid thyself that which Allah has made lawful to thee, seeking the pleasure of thy wives? And Allah is Most Forgiving, Merciful.' (Al-Tahrim 66:2)

This message is also conveyed to the followers of the Holy Prophet (pbuh) in the following verse.

'O ye who believe! Make not unlawful the good things which Allah has made lawful for you, and do not transgress. Surely Allah loves not the transgressors.' (Al-Ma'idah 5:88)

Some articles of the diet are prohibited in other religions also. This is referred to in the Holy Qur'an as follows with reference to the Jewish people:

'And to those also who are Jews, We forbade before this all that We have related to thee. And We wronged them not, but they used to wrong themselves.' (Al-Nahl 16:119)

This statement is repeated giving some more details of the prohibition in the following verse. This also explains the reason for such prohibitions. It emphasizes the fact that

diet is not needed just for the health and well-being of the body but has a profound effect on the soul of the individual as well.

'And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.' (Al-An' am 6:147)

These verses tell us that God has always guided human beings about food for their benefit. This guidance is retained in some of the religions, whereas others have given it up or altered it. The fact that such a Divine guidance is needed is noted in the following verse:

'All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, 'Bring, then, the Torah and read it, if you are truthful.' (Al-e-Imran 3:94)

- **Fasting and Health**

Although eating and drinking are very pleasurable and necessary pursuits of life yet in many religions, including Islam, fasting has been prescribed for their followers when these are forbidden in one form or the other. This practice of fasting is prevalent in all major religions of the world. The guidance that we find in the Holy Qur'an about this is contained in the following verses.

'O ye who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.' 'The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation – the feeding of a poor man.

And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.' 'The month of Ramadhan is that in which the Holy Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days.

Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful.' (Al-Baqarah 2:184-186)

The guidance in the Holy Qur'an about fasting is that it is to be carried out during the lunar month of Ramadhan. It is prescribed for those adults who are healthy. Eating and drinking is prohibited from dawn to sunset. Fasting, however, is forbidden for those who are either sick or are travelling. They need to complete the prescribed number of days of fasting at another time when they recover from their illness or come back home from their journey. But those people who cannot complete this count of their fasting days because of a chronic illness or some other reason are commanded instead to feed a poor man in lieu of this. Fasting has been prescribed for the benefit of the people and the main purpose is to make them righteous. It is not to put them to any hardship.

This is basically the summary of this teaching as prescribed in the Holy Qur'an. Now with modern research it has become clear that occasional and regular fasting has a beneficial effect on health. It has been found to be effective in lowering blood pressure, improving sugar utilisation in the body, reducing body weight and helping to give up harmful habits such as smoking, drugs and alcohol. It also has many moral benefits such as feeding the hungry and the poor and there are many such people in the wide world. It also teaches people to exercise patience and perseverance and helps to give a personal insight into the plight of those people who are less fortunate and unable to have regular square meals.

- **Intoxicants**

Another accompaniment of diet is alcoholic drinks and other intoxicants that are sometimes used with the food. Many plants, their fruits, seeds, sap, root and other parts have active medicinal properties. Poppy plant is an excellent example. Its fruits, seeds, and sap oozing out of its fruit known as opium has been used in medicine for as long as human history. Even today the medicines obtained from its extracts are better than any another known drugs. It relieves pain, improves sleep, controls diarrhoea and relieves coughing. It is a depressant of brain functions and can be habit forming and addictive. Its abuse can cause untold human misery and ill health. Yet despite this the value of the drug cannot be ignored.

Ethyl alcohol is a similar drug. It is obtained from the fermentation of various types of sugars and starchy material. In the good old days many formulations of alcohol were used in medicine because of its properties of depressing the brain functions. They were used to calm patients, improve sleep and dissolve certain active ingredients of other plants in the form of tincture and elixirs. But alcohol has traditionally been used as an adjuvant of food. Wines are used in cooking and serving meals from ancient times. It has variable effect on the human brain depending upon the exact amount of ethyl alcohol contained in the particular drink and the amount consumed. The four stages of increasing alcohol intoxication have traditionally been described as 'dizzy and delightful', 'drunk and disorderly', 'dead drunk' and 'danger of death'. Now, however, we have the breathalyser test and the blood levels of alcohol that give an accurate idea of the state of intoxication. It is estimated that billion of pounds worth of damage occurs in the U.K.

because of people drinking excessively. A lot of ill health like cirrhosis of liver, heart disease, alcohol dependence, traffic accidents, street hooliganism and deaths are caused by alcohol. It is now well known that even small amount of alcohol affect the judgement and drivers are asked to refrain from driving after consuming alcohol.

Another very important drug is cocaine. This is also a plant extract. This drug was used as a very effective local anaesthetic for a long time until better drugs were discovered. This has a stimulant action on the brain and as such gives a feeling of well being. It also causes wakefulness and interferes with sleep. This effect on the brain causes it to have addictive properties and is habit forming. Unfortunately this is used as a pleasurable agent with very serious consequences.

Caffeine is another stimulant of the brain that is a part of the diet of many people. It is a component of coffee, tea and cola drinks. It increases the activity of the brain and gives a feeling of being active. It can cause problems with the sleep and may be habit forming in some people. It has an effect on the kidneys and increases the urine production and thus may make some people to go to the toilet more frequently.

Marijuana is another plant extract with hallucinogenic properties. It has variable effect on different subjects and in some persons may precipitate serious mental illnesses. This also has certain medicinal effects and has been tried in various illnesses including multiple sclerosis and is claimed to have some beneficial effects.

Tobacco is another plant and is widely smoked and ingested. It has well known pharmacological effects. One ingredient with pronounced effect on the nervous system is nicotine. This gives a feeling of relaxation to the user of the drug and is the cause of its addictive properties. This drug is so widely smoked in the form of cigarettes that we now know a lot about its harmful effects. This has resulted in banning the advertisement of smoking on the media, not allowing smoking in public places and transport and putting health warning on the container packets. The control of smoking is however far from satisfactory. Smoking is often considered to be an activity similar to eating and people like to smoke after meals and with their drinks. It even affects the health of those people, including children, who do not smoke themselves but passively inhale the cigarette smoke of their companions.

The guidance about these is contained in the following verses of the Holy Qur'an:

'They ask thee concerning wine and the game of hazard, Say: 'In both there is great sin and also some advantages for men; but their sin is greater than their advantage.' (Al-Baqarah 2:220)

'O ye who believe! intoxicants and game of chance and idols and divining arrows are only an abomination of Satan's handiwork. So shun each one of them that you may prosper.' 'Satan desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from Prayer. But will you keep back?' (Al-Ma'idah 5:91-92)

In these verses the command of prohibition of alcohol and other intoxicants is given. The reason for the prohibition is also explained. The benefit of some of these drugs is acknowledged, but their harm is highlighted. It is also amazing that gambling is mentioned here too and we now know that this habit may also have similar addictive effect on some people and cause serious harm to them. The governing principle in the Qur'anic teachings everywhere is that prevention of harm is always better and advisable rather than curing it afterwards.

- **Summary**

The teachings of the Holy Qur'an about the human diet are based on Divine revelation. He is the Creator of the machine that is the human body and guides humans to eat and drink all clean and wholesome water, milk, honey, vegetables, fruits, grains, fish, seafood and permitted meat of cattle and birds that He has created for the benefit of the mankind. He forbids drinking intoxicant and unclean fluids and eating unclean food, dead animals, blood and swine or any other such food that is sacrificed to a deity other than Allah. This emphasizes the point that eating and drinking is not only required for the health of the human body, but also has a profound effect on the health and well-being of the human soul.

References

Ali, Moulvi Sher, The Holy Qur'an: Arabic Text with English Translation 2005. Islam International Publications Limited. (In every quotation the Arabic name of the chapter appears first in italics followed by its number and the number or the numbers of the relevant verses.)

Food: Allowed to be consumed: Al-Baqrah 2:169, Al-Nahl 16:115, Al-M'idah 5:5,
Al-Anbiya' 21:31, Al-Nahl 16:67, Luqman 31:15, Al-Ahqaf 46:16, Al-Nahl 16:69-70, Ya Sin 36:34-36, Al-An' am 6:142, Al-Mu'minun 23:20-21, Ya Sin 36:72-73, Al-Nahl 16:15, Fatir 35:13, Al-A'raf 7:32, Al-Tahrim 66:2, Al-An'am 6:119.
Forbidden to be consumed: Al-Ma'idah 5:4, Al-An' am 6:122, Al-Nahl 16:116, Al-Nahl 16:119, Al-An' am 6:146-147, Al-Tahrim 66:2, Al-Ma'idah 5:88, Al-Nahl 16:119, Al-An' am 6:147,,Al-e-Imran 3:94.
Intoxicants: Al-Baqarah 2:220, Al-Ma'idah 5:91-92,

Annual Ijtima & Shura 2006
Majlis Ansarullah UK

Dr. Mohammad Amjad Qaid Amoomi

Majlis Ansarullah UK organised its annual Shura and Ijtema on 3rd, 4th and 5th November 2006 at Baitul Futuh, Morden. The Shura commenced on Friday at 10.00 a.m. chaired by Sadr Ansarullah and concluded at 6.00 p.m. when Maghrib and Isha Prayers were held.

The Ijtema began with the inauguration which took place at 7.00 p.m. The opening address was given by Ameer Sahib UK in which he focused on the evil of falsehood and why we should always keep away from it. This was followed by two scholarly addresses on the subjects of Seerat-un-Nabi and Zikr-e-Habib, delivered by Maulana Malik Mohammad Akram and Maulana Mirza Naseer Ahmad respectively.

The early morning sessions on both Saturday and Sunday started with Tahajudd and Fajr prayers, followed by Darsul Quran and Darsul Hadith.

Academic competitions took place on Saturday and Sunday mornings. These included Tilawat-e-Quran, Nazm and Extempore Speech Competition. The results were as follows:

Tilawat-e-Quran
1st Dabir Ahmad Bhatti (Sutton)
1st Habib-ur-Rehman Ghauri (Balham)
2nd Kaleemullah Amini (Bradford)
3rd Zahid Khan (Gillingham)
3rd Mohammad Sohail Qureshi (Hayes)

Nazm
1st Hafiz Mubarik Ahmad (Manchester South)
2nd Chaudhry Mansoor Ahmad (Shirley)
2nd Zafrullah Ahmedi (Upper Mitcham)
3rd Dr Shabir Bhatti (South East London)
Special Prize: Abdur Rehman Asse (Wandsworth)

Extempore Speech: English
1st Dr Nafees Ahmad Hamid (Birmingham)
2nd Dr Zahid Khan (Gillingham)
3rd Mohammad Ahmad (Croydon)

Extempore Speech: Urdu
1st Dr Nafees Ahmad Hamid (Birmingham)
2nd Rana Saleem (Manchester)
3rd Sami Omar (Birmingham)

Paigham Risani
1st Midland
2nd East

A prize was also awarded to the winning team of the exhibition bait baazi contest.

Sports including Arm Wrestling, Arm Locking and Shot Putt were also held. The results were as shown below:

Wrist Locking: Safe-Awal
1st Naseer A Khan (South East London) *69 yrs old*
2nd Mohammad Ahmad (Purley) *76 yrs old*

Wrist Locking: Safe-Daum
1st Aitullah Qamar (Roehampton)
2nd Mubashar A Dogar (London Mosque)
3rd Nasir A Khan (London Mosque)

Arm Wrestling: Safe-Awal over 70s
1st Mohammad Ahmad (Purley)
2nd Ameer Allam (Bradford)
3rd Khwaja Rashid-ud-Din Qamr (Morden)

Arm Wrestling: Safe-Awal
1st Naseer A Khan (South East London)
2nd Ijazul Haq Malik (Bradford)

Arm Wrestling: Safe-Daum
1st Nasir Orchard (Norbury)
2nd Sanaullah Malik (Walsall)
3rd Naseer A Shah (New Malden)

Shot Putt: Safe-Awal
1st Arshad Khan (Oxford) *8.8m*
2nd Syed Naseer Shah (New Malden) *7.77m*
3rd Suleiman Yusuf

Arm Wrestling: Safe-Daum
1st Nasir Orchard (Norbury) *10.05m*
2nd Sakhawat Bajwa (Morden) *9.28m*
3rd Qaiser I Hashmi *9.18m*

Musical Chairs
1st Ijaz-ul-Haq Malik (Bradford)

A T**abligh seminar** was chaired by Maulana Ataul Mujeeb Rashed, Imam of the London Mosque on Saturday morning. The seminar included speeches on the Blessings of Ahmadiyyat and showed clips of the addresses of Hadhrat Khalifatul Masih IV on Tabligh sittings and of the Friday Sermon of Hadhrat Khalifatul Masih V on neighbourhood contacts.

A sophisticated talk using slides on how to draw Tablighi benefits from the charity walk was also given by Dr Shamsudin, Zaeem Liverpool and Mr Abdul Sami, Regional Nazim Hertfordshire.

In addition to this, a **Forum on Wasiyyat** was also organised which included an interactive session. This opened with a speech on the subject by Maulana Naseem Ahmad Bajwa after which Qaid Tarbiyyat explained the position of the number of Moosis among the Ansar. The interactive session dealt with how the application form was to be completed and issues of concern raised by members relating to Wassiyat. Such was the impact of the seminar, that there was a clamour for forms and the organisers ran out of them completely.

At 5.00 p.m. on Saturday, a special **cheque-presentation dinner** was arranged where representatives of 12 charities sponsored at the Ansar Charity Walk were invited along with local community leaders, councillors, leader of the Merton Council, Siobhan McDonagh MP of Merton, the Mayor of Farnham and Mayor of Alton. Cheques of £34,000 were distributed. The charities sponsored included:

Age Concern
British Heart Foundation
British Kidney Patients Association
Chase Hospital League of Friends
Great Ormond Street Hospital
Humanity First
Kingsley Centre
Mayor of Alton's Charities (NCH & Homestart)
Mayor of Farnham's Charities
Phyllis Tuckwell Hospice
Treloars School (for the disabled)
Woodlands Trust

An exhibition Bait Baazi contest was also organised late that evening.

On Sunday the morning was mainly devoted to a session discussing Matrimonial Issues. It was chaired by Ameer Sahib UK. Maulana Muniruddin Shams delivered a speech on the subject of Islamic Marriage after which Secretary Tarbiyyat UK and Secretary Rishta Nata explained some of the issues relating to the breakdown of marriage and finding suitable matches. A lengthy discussion took place and the whole session lasted for 3 hours. Sadr Majlis, Chaudhry Waseem Ahmad addressed the audience in which he explained the responsibilities of Ansarullah based on the directives of Hadhrat Musleh Maood.

The concluding session was chaired by Hadhrat Amirul Momineen Khalifatul Masih V who distributed prizes to the winners of various competitions. In addition, special prizes were awarded to those Ansar who raised in excess of a £1,000 and children who raised more than £100 for the Charity Walk. Sadr Sahib Ansarullah UK, then delivered his report after which Huzur addressed the audience. In this he drew their attention to their responsibilities in their capacity of being 'helpers of Allah'.

During the Ijtema, special stalls were set up to sell DVDs on the books of the Promised Messiah with full index and cross reference. DVDs containing questions and answers of Hadhrat Khalifatul Masih IV were also sold at these stalls as was the book on the 'Ten Conditions of Bait' by Hadhrat Khalifatul Masih V both in Urdu and English.

The **Almay Inami** was won by the Morden Ziamat and was received by its Zaeem Anwar Ali Nasir and the Zaeem-e-Ala Baitul Futuh Mr

Waseem Nasir. Details of this competition are as follows:

Overall Best Performance: Small Region
1st Hertfordshire
2nd South West

Overall Best Performance: Large Region
1st Baitul Futuh
2nd London
3rd East

Overall Best Performance: Small Ziamat
1st North Wales
2nd Swansea
3rd Bristol

Overall Best Performance: Large Ziamat
1st Morden
2nd Gillingham
3rd Baitul Futuh
4th Thornton Heath
5th Putney

The **attendance** was 1,112 Ansar, which exceeded the previous years figure. There were approximately 150 guests in addition to the above. The best attendance awards were as follows:

Attendance: Region
1st Baitul Futuh (71.1%)
2nd South (62.3%)
3rd London (62.1%)

Attendance: Ziamat
1st Baitul Futuh (94.3%)
2nd Lower Morden (92.3%)
3rd Tooting (86.8%)

ADVERTISEMENT



• Radiators • CV Joints • Suspension Parts • Electric Window • Regulators
• Water Pumps • Clutches • Electronic Distributors





TJ Automotive Ltd
Importers & Distributors Of Quality Auto Parts
271 Ilford Lane, Ilford Essex IG1 2SD
Tel: 020 8478 7851 Fax: 020 8514 0119 Email: sales@tjautomotive.com

List of Professional Ansar

In Ansarullah Shura 2005, a proposal was put forward based on the directive of Hadhrat Musleh Maood (ra) mentioned in Friday sermon of 26th July 1940 at Qadian regarding 5 points agenda as responsibilities of Ansarullah. The fifth point mentioned by Hadhrat Musleh Maood (ra) was that some of the Ansar members would be asked to help and guide other members to overcome their short comings in the field of worldly affairs i.e. in economics, education and training etc as explained in the broader meaning of the word '**Youzukkehim**' mentioned in the Holy Qur'an.

Following the approval of the Shura recommendation to implement the proposal, Ansarullah was required to gather the names of professionals in Ansarullah UK and publish in Ansaruddin magazine. This data will provide professionals the opportunity to exchange information for networking as well as provide other members to seek guidance and help by contacting the professionals.

The first list of the professionals is as follows:

This list has been published only for the information and for the benefit of Ansarullah members with the consent of respective professionals.

No	Name	Profession	Contact	Jama'at
1	Abdul Ghaffar Abid	Pharmacy owner	01236 731 935	Glasgow
2	Mr. Mahood Malik	Proprietor, old People Homes	0141 589 0900	Glasgow
3	Mr. Munawar A Shah	Mobile Phones retail shop.	0141 564 3036	Glasgow
4	Mr. Shahid Mahmood	Research Scholar Aberdeen University	07890 174 526	Glasgow
5	Mr. Ata-ul-Habib Khalid	Research Scholar Glasgow University	0786 124 6414	Glasgow
6	Mr. Sharif Bukhuth	Male Nurse Hospital Staff	01292 591 404	Glasgow
7	Mr. Shabir Ahmad	Retail shop manager	07946 885 327	Glasgow
8	Mr. Aziz Ahmad Awan	Hotel Management	0141 560 2393	Glasgow
9	Mr. Mohammad Younis Seth	Retail cloth merchant	0141 423 7655	Glasgow
10	Mr. Akhtar Hamid Qurashi	Retail News Agent	0141 579 1878	Glasgow
11	Mr. Fazalullah Sheikh	Take Away Food	01383 428 553	Edinburgh
12	Dr. M Tanveer Arif	NHS G.P. Doctor	01592 640 295	Edinburgh
13	Dr. Tahir Ahmad	NHS Consultant	01592 269 017	Edinburgh
14	Mr. Rafiq Mahmood	Health and Safety Consultant	0131 334 3366 Evenings Only	Edinburgh
15	Mr. Tariq Ahmad Agha	Accountant	0208 909 9359	Greenford
16	Mr. Syed Saleh Nasser	Lawyer	01753 882 427	Greenford
17	Mr. Khalid Ahmad Sookia	Accountant	020 8422 3460	Greenford
18	Mr. Saleem Ahmad	IT Consultant	020 8428 6449	Greenford
19	Dr. Talaat Ali Sheikh	Medical Doctor (Retired)	020 8868 1577	Greenford
20	Mr. Khurshid A Javad	IT Hardware Engineer	0117 979 3424	Bristol
21	Feroze A. Doman	NHS Male Nurse	02920 811 414	Cardiff
22	Dr. Tahir Ahmad	GP Doctor	01656 645 546 01656 721 268	Cardiff
23	Dr. M.I. Chowdary	GP Doctor (retired)	0117 977 5229	Bristol
24	Mr. Moonir A Soodhun	Male Nurse BUPA	0771 785 7088	Bristol
25	Dr. Mozaffar Ahmad Akhtar	University Lecturer	01752 346 455	Devon and Cornwall
26	Mr. Azhar Ahmadi	Accountancy (own company)	01634 863 428	Gillingham
27	Syed Imtiaz Ahmad	Accountant (own company)	01922 616 102	Walsall
28	Ch. Rafiq Ahmad Javad	Dry cleaning shops	020 8942 3998	New Malden
29	Dr. Masoor Saqi	University Lecturer	020 8942 9136	New Malden
30	Syed Naseer Ahmad	Software Consultant	020 8337 6185	New Malden
31	Anas Mohammad Minhas	Accountant	020 8780 5983	Wimbledon Park

Index of Articles for Ansarullah: Volumes 1, 2 and 3

List of Professional Ansars *(continued from page 21)*

No	Name	Profession	Contact	Jama'at
32	Mr. Masood A Bashir	Systems Engineer	020 8660 6382	Purley
33	Mohammad Akhtar	Marketing		Lower Morden
34	Mohammad Sohail Qurashi	Kids clothing shop	020 8561 4324	Hayes Middlesex
35	Dr. Ghafoor Mannan	Dental Surgeon	07932 804 226	West Hill
36	Dr. Talaat Mahmood	Doctor	020 8704 0075	West Hill
37	Mr. Ahad Khan Rana	Retail news agent	020 8265 9336 020 8874 5518	West Hill
38	Mr. Aftab Ahmad Butt	Sweet Maker	020 8870 6605	West Hill
39	Mr. Mohammad Afzal Dar	Govt. Employee	020 8265 9541	West Hill
40	Dr. Nasir A Ch.	Educationalist (Retired)	020 8870 9425	West Hill
41	Dr. Ch. Ijaz-ur-Rahman	Consultant Psychiatrist	0208 658 3391	South East London
42	Dr. M. Amjad	Psychiatrist Associate Specialist	07834 635 825	Baitul Futuh

Professional Volunteers Wanted

In order to plan for the next charity walk, Majlis Ansarullah UK is seeking the assistance of professionals to help develop their fundraising strategies. If you are, or have been, involved in marketing, advertising, sales, market research or similar vocations, we would like to hear from you.

Please ring Naib Sadr Safe-Daum on 07711687425 (m) for further information

Ansaruddin Magazine

Annual Subscription

£5.00 only

It's your magazine, so please support it generously

Contact your local Zaeem

We wish a very Happy New Year to all Ansar Brothers

T. I. COLLEGE OLD BOYS ASSOCIATION

Hadhrat Ameer-ul-Momineen Khalifatul Masih V (aba) Has kindly granted the permission to establish a T.I. College Old Boys Association U.K.

For former T. I. College students who wish to join this association are requested to contact us at the following numbers for further details:

Rafique Akhtar Rozi 07786 258 802
Aamir Anees 07984 788 196

Rutlish Auto Care Centre Ltd

Class 4 & 7



Only £45, Class 7 £53

Free Retest Within 7 Days

- WHEEL ALIGNMENT
- ACCIDENT REPAIRS
- ELECTRICAL
- TYRES
- WELDING
- SERVICING
- CLUTCHES
- BRAKES
- EXHAUSTS



Rutlish Road Sout wimbeldon



ALL MAKES & MODELS

Tel: 020 8542 3269
020 8417 0088

ADVERTISEMENT

Beware of Inheritance Tax

DO YOU WANT TO GIVE 40% OF YOUR ASSETS TO THE INLAND REVENUE?

Around 2 million UK homes fall within the inheritance tax threshold (IHT) of £285,000, resulting in average IHT bill for 2005-2006 of £96,286.

This means that after your death, if your property is worth more than £285,000, any amount in excess of this amount will be taxed at 40%. For example, if your home is valued at £450,000 and your other assets (monies in the bank, Insurance Policies, and overseas assets) are valued at £35,000, your children will have to pay 40% on £200,000 (i.e. £80,000) before they can access your assets, i.e. sell the house or withdraw monies from the bank, etc.

HOWEVER, there are legal means of avoiding IHT. This can be achieved by seeking advice from a specialist solicitor who has sufficient knowledge of IHT and Accountancy aspect of the Inheritance Law. A will drawn by a non-specialist solicitor or will-writing Company will not save IHT. We have a current client who had his will drawn by a solicitor without IHT savings provisions in it. His children (all minors) are required to pay £89,000 before they access their parents' bank accounts and receive surrender value from the Insurance Companies.

AN ORDINARY WILL costing less than £100 will not deal with the complex IHT provisions. You need to consult a solicitor who has expertise in dealing with IHT rules. His costs may be more (over £300). However, your children will save thousands of pounds in IHT. DO NOT LEAVE your IHT matters too late. It is your children who will suffer as your savings would end up with the TAXMAN.

We provide expert advice in IHT matters and prepare Wills which will save IHT for your children.

Contact: **Hamid Iqbal,**
Southfields Solicitors,
3-9 Broomhill Road,
London, SW18 4JQ.
Tel: 020 8871 5007 (Mob: 07802 161 256)